27

Nashotah.

1871-'72.

APPLICATIONS for Admission to the Seminary should be made to the President, the Rev. A. D. Cole, D.D.

All Letters, etc., should be addressed to *Nashotah Mission, Waukesha County, Wisconsin.*

Those who receive this Catalogue are particularly requested to read the Statement on page 24.

CATALOGUE

OF THE

OFFICERS AND STUDENTS

OF THE

Nashotah Theological Seminary,

(FOUNDED 1842; INCORPORATED 1847)

SITUATED ON

Nashotah Lakes, Waukesha County, Wisconsin.

TO WHICH IS ADDED

A CATALOGUE OF THE ALUMNI.

1871-'72.

DELAFIELD, WIS.:
NELSON C. HAWKS, CHURCH PRINTER.
1872.

BLESS, O Lord, this House, set apart to the glory of Thy great Name and the benefit of Thy Holy Church; and grant that Thy Name may be worshipped therein, in truth and purity, to all generations. Give Thy grace and wisdom to all the authorities, that they may exercise holy discipline, and be themselves patterns of holiness, simplicity and self-denial. Bless all who may be trained therein; take from them all pride, vanity and self-conceit, and give them true humility and self-abasement. Enlighten their minds, subdue their wills, purify their hearts, and so penetrate them with Thy Spirit and fill them with Thy love, that they may go forth animated with earnest zeal for Thy glory; and may Thy ever-living Word so dwell within their hearts, that they may speak with that resistless energy of love, which shall melt the hearts of sinners to the love of Thee. Open, O Lord, the hearts and hands of Thy people, that they may be ready to give and glad to distribute to our necessities. Bless the founders and benefactors of this House, and recompense them with the riches of Thine everlasting kingdom, for Jesus' sake.—*Amen.*

SEMINARY CALENDAR

For 1871-'72.

1871.

Sept. 29.....*Friday*.....St. Michael and All Angels.....Beginning of Seminary Year.
Nov. 30.....*Thursday*.....National Thanksgiving Day.
Dec. 25.....*Monday*.....Christmas Day.....

Christmas Recess: One Week.

1872.

Jan. 2.....*Tuesday*.....Beginning of Second Term.
Jan. 6.....*Saturday*.....Epiphany.....
Feb. 14.....Ash Wednesday.....
March 31.....Easter Day.....

Easter Recess: One Week.

April 9.....*Tuesday*.....Beginning of Third Term.
May 6–8.....*Monday-Wednesday*.....Examination of Senior Class.
May 9.....*Thursday*.....Ascension Day.....
May 19.....Whitsun-Day.....
May 26.....Trinity Sunday.....
June 25, 26, 27, 28.....Examinations.
June 29.....*Saturday*.....Feast of St. Peter.....End of Seminary Year.

Calendar for First Term of 1872-'73.

Sept. 29.....*Sunday*.....St. Michael and All Angels.....Beginning of Seminary Year.
Sept. 30.....*Monday*.....Meeting of Trustees.
.....*Thursday*.....National Thanksgiving Day.
Dec. 25.....*Wednesday*.....Christmas Day.....

TRUSTEES.

	Diocese.
Rt. Rev. WILLIAM E. ARMITAGE, D.D., *President*, Milwaukee,	Wisconsin.
" ROBERT H. CLARKSON, D.D., Omaha,	Nebraska.
Rev. WILLIAM SHELTON, D.D., Buffalo,	Western New York.
" A. D. COLE, D.D., Nashotah,	Wisconsin.
" DAVID KEENE, D.D., Milwaukee,	Wisconsin.
" WILLIAM ADAMS, D.D., Nashotah,	Wisconsin.
J. H. SHOENBERGER, Esq., Pittsburg,	Pittsburg.

Rev. DAVID KEENE, D.D., *Secretary.*

" A. D. COLE, D.D., *Treasurer.*

VISITORS.

Rt. Rev. THE BISHOP OF WISCONSIN.

" THE BISHOP OF MICHIGAN.

" THE BISHOP OF INDIANA.

AUDITOR.

LESTER R. ROCKWELL, Esq., Columbus, Wisconsin.

MATRON.

Mrs. ELIZA R. WELLS.

Form of a Bequest.

I give and bequeath to Nashotah House, an Institution of Piety and Learning, incorporated by the Territory of Wisconsin, in the year One Thousand Eight Hundred and Forty-Seven, the sum of.....Dollars, to be applied.....

FACULTY.

REV. A. D. COLE, D.D.,

President, Pastor, and Peter Hubbell Professor of Pastoral Theology.

REV. WILLIAM ADAMS, D.D.,

Professor of Systematic Divinity.

REV. LEWIS A. KEMPER, D.D.,

Professor of Exegesis, Biblical Literature and Hebrew.

REV. JOHN H. EGAR, A.M., B.D.,

Professor of Ecclesiastical History.

REV. GEORGE G. CARTER, A.M.,

Tutor.

REV. JOHN H. EGAR, A.M., B.D.,

Librarian.

Candidates for Holy Orders.

SENIOR CLASS.

NAMES.	GRADUATED.	DIOCESE.
Belno Addison Brown,	——	Michigan.
John Norton Chesnutt,	——	Missouri.
Joseph DeForest,	——	Wisconsin.
William Willis DeWolf,	A.B., J.C., 1854.	Illlinois.
Churchill Eastin,	——	Kentucky.
George William Harrod,	A.B., L.U., 1869.	Wisconsin.
Charles Jordan Kilgour,	——	Maryland.
Charles Lewis Mallory,	——	Wisconsin.
Timothy O'Connell,	——	Missouri.
George Jarvis Prescott,	A.B., R.C., 1869.	Wisconsin.
John Robertson,	——	Wisconsin.
Edward Huntington Rudd, Jr.,	A.B., R.C., 1869.	Wisconsin.
Henry Breck Whittemore,	A.B., R.C., 1869.	Central N.Y.

Candidates for Holy Orders.

MIDDLE CLASS.

NAMES.	GRADUATED.	DIOCESE.
Nelson Ayres,	A.B., K.C.	Illinois.
Robert Maurice Berkeley,	——	Iowa.
Clement Theophilus Blanchet,	——	Illinois.
Joel Clark,	——	Pittsburg.
William Barnes Cooper,	——	Mississippi.
Edward Davis,	——	Wisconsin.
John Hagarty Eichbaum,	——	Missouri.
Charles Henry Gardner,	——	Central N.Y.
Stephen Henry Granberry,	——	Mississippi.
Herbert Hanscom,	——	Wisconsin.
Richard Hayward,	A.B., R.C., 1870.	Illinois.
William Birney Huson,	M.D., M.C., B.H. 1869.,	Wisconsin.
William James Lemon,	——	Alabama.
Jesse Gibson McMurphy,	B.S., D.C., 1868.	Wisconsin.
William James Miller,	A.B., R.C., 1870.	Pittsburg.
Charles Howard Newman,	——	Wisconsin.
Walter Ross,	——	Illinois.
George Sylvanus Todd,	——	Illinois.
Edward Robertson Ward,	——	Wisconsin.
Allan Sheldon Woodle,	——	Wisconsin.

Candidates for Holy Orders.

JUNIOR CLASS.

NAMES.	GRADUATED.	DIOCESE.
Thomas William Barry,	——	Ontario, C. W.
Jesse Richards Bicknell,	A.M., B.L., I.S.U.	Indiana.
Slater Clay Blackiston,	——	Missouri.
Minerson Erastus Buck,	——	Michigan.
Charles Anson Cary,	——	Michigan.
Frank Brown Gilbert,	——	Missouri.
Thomas William McLean,	A.B., R.C.	Indiana.
George Brinley Morgan,	A.B. T.C.	Connecticut.
Frank Olin Osborne,	A.B., R.C.	Illinois.
Tandy Rucker,	——	Ohio.
Edward Rogers Sweetland,	——	Wisconsin.
William Harrison Throop,	——	Indiana.

Postulants.

NAMES.	DIOCESE.
Edward Clark Applegate,	New Jersey.
Arthur Mann Backus,	Michigan.
Thomas Henry Cocroft,	Rhode Island.
Harrison Dodge,	Central N. Y.
Hugh Quail Miller,	Pittsburg.
George Nelson Whipple,	Illinois.

SUMMARY.

STUDENTS.

Senior Class	13	Postulants	6
Middle Class	20		—
Junior Class	12	Total	51

COLLEGES.

R.C.	Racine College	7	
D.C.	Dartmouth College	1	
J.C.	Jubilee College	1	
K.C.	Knox College	1	
T.C.	Trinity College	1	
L.U.	Lawrence University	1	
M.C.,B.H.	Medical College, Bellevue Hospital	1	
I.S.U.	Indiana State University	1	

DIOCESES.

Wisconsin	14	Missouri	5
Illinois	8	Kentucky	1
Maryland	1	Rhode Island	1
Pittsburg	3	Mississippi	2
Michigan	4	Ohio	1
Central New York	3	Iowa	1
Connecticut	1	Alabama	1
New Jersey	1	Ontario, C.W.	1

COURSE OF INSTRUCTION.

JUNIOR CLASS.

THIS Class attends recitations in Biblical History and Literature, Systematic Divinity, Ecclesiastical History, Hebrew and Elocution.

MIDDLE CLASS.

This Class attends recitations in Exegesis, Systematic Divinity, the Nature, Ministry and Polity of the Church, Ecclesiastical History, Hebrew and Elocution.

SENIOR CLASS.

This Class attends recitations in Systematic Divinity, Exegesis, Ecclesiastical History, Pastoral Theology and Elocution.

PASTORAL THEOLOGY AND SACRED RHETORIC.

Each Candidate, in his turn, reads Service and a Sermon, on Tuesday morning, under the direction of the President. Each Candidate, in his turn, delivers, after the above, an extempore Lecture.

The Lessons at Daily Prayer, except on Sundays and Holydays, are read by the members of the Senior Class, in turn.

Each member of the Junior Class is required to write *two* sermons; of the Middle Class, *four* sermons; of the Senior Class, *six* sermons; making at least *twelve* in the whole.

Scheme of Recitations.

		From 9 to 10 o'clock.	From 11 to 12 o'clock.	From 12 to 1 o'clock.
Tuesday	*Senior*	Pastoral Theology	Delivery of written and extemporaneous sermons.	Ecclesiastical History
	Middle	Ecclesiastical History		Exegesis
	Junior	Hebrew		Systematic Divinity
Wednesday	*Senior*	Systematic Divinity	Exegesis	Ecclesiastical History
	Middle	Pastoral Theology	Systematic Divinity	Hebrew
	Junior	Biblical Literature	Ecclesiastical History	Systematic Divinity
Thursday	*Senior*	Pastoral Theology	Hebrew	Ecclesiastical History
	Middle	Ecclesiastical History	Systematic Divinity	Exegesis
	Junior	Hebrew	Ecclesiastical History	Systematic Divinity
Friday	*Senior*	Systematic Divinity	Exegesis	Ecclesiastical History
	Middle	Ecclesiastical History	Systematic Divinity	Hebrew
	Junior	Biblical Literature	Ecclesiastical History	Pastoral Theology
Saturday	*Senior*	Pastoral Theology	Hebrew	Ecclesiastical History
	Middle	Ecclesiastical History	Systematic Divinity	Exegesis
	Junior	Hebrew	Ecclesiastical History	Systematic Divinity

Text Books used in the Seminary,

With the Books of Reference, the whole or selected portions of which are assigned to be read, in connection with the subjects brought forward in the Text Books.

CHAIR OF SYSTEMATIC DIVINITY; EMBRACING ALSO THE DEPARTMENTS OF EVIDENCES OF CHRISTIANITY; AND THE NATURE, MINISTRY AND POLITY OF THE CHURCH.

JUNIOR YEAR.	MIDDLE YEAR.	SENIOR YEAR.
NICHOLSON ON THE CATECHISM. Bishop of Tasmania's Lectures. Beveridge on Public Prayer and Frequent Communion. PEARSON ON THE CREED: (To "OUR LORD.") Fuller's Origin and Uses of Creeds. Bishop DeLancey's Charge on the Avenues of Infidelity. Paley's Evidences. Butler's Analogy and Sermons. Leslie's Short method with the Deists. Barrow on the Being of God.—Four Sermons. Bull on the Trinity. Liddon's Bampton Lectures on the Divinity of Christ. Bishop Bull's Life. (Analysis of his defence of the Nicene Creed.) Townsend on the Logos. Jones on the Trinity. Dix on Pantheism. Ellis' Inquiry, Whence Cometh Wisdom, etc. to Man? Trench's Lectures on the Unconscious Prophecies of Heathendom. Ellis on Divine Things. Jones of Nayland on the figurative Language of Scripture.	PEARSON ON THE CREED. (finished.) Tyler's Worship of the Virgin. Jarvis' Mariolatry. Bishop Bull's Discourse on the Low Estate of the Virgin. Horsley on the State of the Departed. Hobart do do do Sherlock's Trial of the Witnesses. West on the Resurrection. Hooker's Ecclesiastical Polity, 1st Book. Usher on Prayers for the Dead. Andrewes on Absolution. FABER ON THE DOCTRINE OF ELECTION. Burnett on the Seventeenth Article. NICHOLSON ON THE SACRAMENTS. Doctrine and Rationale of Sacraments. Wall on Infant Baptism. Adams' Mercy to Babes. Waterland on the Eucharist. Cosin against Transubstantiation. Syllabus of Christian Doctrine. (Church Review 1859.) SCOTT'S CHRISTIAN LIFE. (ON THE MEDIATION OF CHRIST.) BEVERIDGE ON THE ARTICLES. Brown on the Articles. MAGEE ON ATONEMENT AND SACRIFICE.	BETHEL, OR WATERLAND ON REGENERATION. WATERLAND ON JUSTIFICATION. Bull on Justification. PALMER ON ROMANISM. Ranke's History of the Popes. (Jesuit Reaction.) Pascal's Provincial Letters. Meyrick's Letters to Manning. Blanco White's Evidence against Popery. BARROW ON THE POPE'S SUPREMACY. PALMER ON THE CHURCH. Law's Third Letter to the Bishop of Bangor. Priest, Altar and Sacrifice; By Bishop Henshaw. Potter on Church Government. Cudworth's Intellectual System. " Immutable Morality.

Text Books used in the Seminary,

With the Books of Reference, the whole or selected portions of which are assigned to be read, in connection with the subjects brought forward in the Text Books.

CHAIR OF ECCLESIASTICAL HISTORY.

JUNIOR YEAR.	MIDDLE YEAR.	SENIOR YEAR.
SMITH'S OLD TESTAMENT HISTORY.	ROBERTSON'S HISTORY OF THE CHRISTIAN CHURCH.	HARDWICK'S HISTORY OF THE REFORMATION.
Prideaux's Connections.	Neale's Introduction to the History of the Holy Eastern Church.	Ranke's Civil Wars and Monarchy in France.
SMITH'S NEW TESTAMENT HISTORY.	The Histories of Socrates, Sozomen, Theodoret and Evagrius.	" Reformation in Germany.
Cave's Lives of the Apostles.	Stanley's Lectures on the Eastern Church	" History of the Popes.
HENRY'S ANTIQUITIES OF THE CHURCH.	Gibbon's Decline and Fall of the Roman Empire.	Massingberd's History of the Reformation
Bingham's Christian Antiquities.	Guizot's Lectures on Modern Civilization.	Burnett's do do
ROBERTSON'S HISTORY OF THE CHRISTIAN CHURCH, (To "The Council of Nicea."	Milman's Latin Christianity.	Churton's Early English Church.
Tholuck on Heathenism.	Hardwick's History of the Middle Ages.	Collier's Ecclesiastical History of Great Britain.
The Apostolic Fathers.	Maitland's Glimpses of the Dark Ages.	Short's History of the Church of England.
Cave's Primitive Christianity.	Hussey's Rise and Progress of the Papal Power.	Carwithen's do do do
The Ecclesiastical History of Eusebius.	Bowden's Life of Gregory VII.	Seabury's Continuity of the English Church.
Selected Portions from the Writings of the Ante-Nicene Fathers.	Michaud's History of the Crusades.	Southey's Book of the Church.
Blunt's Church of the First Three Centuries.	References to Dupin, Giesler and Neander	Percival on Apostolic Succession.
Mosheim's Commentaries.		WILBERFORCE'S HISTORY OF THE AMERICAN CHURCH.
Mahan's Church History.		Bishop White's Memoirs.
Dupin's History of Ecclesiastical Writers.		Journals of General Convention.

Text Books used in the Seminary,

With the Books of Reference, the whole or selected portions of which are assigned to be read, in connection with the subjects brought forward in the Text Books.

CHAIR OF EXEGESIS, AND BIBLICAL LITERATURE.	JUNIOR YEAR.	MIDDLE YEAR.	SENIOR YEAR.
	HEBREW BIBLE. Gesenius' or Green's Hebrew Grammar. Gesenius' or Lee's Hebrew Lexicon. Septuagint. (Van Ess.) HORNE'S INTRODUCTION. Lee on Inspiration. Burgon on Inspiration. Rawlinson's Bampton Lectures. Westcott on the Canon. Wordsworth on the Canon. Trench on Bible Revision. Davison on Prophecy. Lowth on Prophecy. Stanley's Sinai and Palestine. Wordsworh on the Old Testament. Pusey on the Minor Prophets. Pusey on the Book of Daniel. Aids to Faith. Smith's Bible Dictionary. (*in loc.*)	HEBREW BIBLE. Gesenius' or Green's Hebrew Grammar. Gesenius' or Lee's Hebrew Lexicon. Septuagint. (Van Ess.) WORDSWORTH'S GREEK TESTAMENT. (Gospels and Acts of Apostles.) Rose's Parkhurst's Lexicon. Winer's Grammar of the New Testament. Plain Commentary. Andrews' Life of Our Lord. Ellicott's Life of Christ. Trench on the Star of the Wise Men. Trench on Miracles. do Parables. do Synonyms of the New Testament. Conybeare and Howson's Life of Saint Paul.	HEBREW BIBLE. Gesenius' or Green's Hebrew Grammar. Gesenius' or Lee's Hebrew Lexicon. Septuagint. (Van Ess.) WORDSWORTH'S GREEK TESTAMENT. (Epistles.) Ellicott on the Epistle. Turner do

Text Books used in the Seminary,

With the Books of Reference, the whole or selected portions of which are assigned to be read, in connection with the subjects brought forward in the Text Books.

CHAIR OF PASTORAL THEOLOGY, INCLUDING PRACTICAL DIVINITY AND CHRISTIAN MORALS.

JUNIOR YEAR.	MIDDLE YEAR.	SENIOR YEAR.
LECTURES ON LOGIC AND RHETORIC, with special application to the composition of sermons. GRESLEY ON PREACHING.	WARE ON EXTEMPORE PREACHING. BAUTAIN do do TAYLOR'S HOLY LIVING AND DYING. The Whole Duty of Man. Sanderson's Sermons. Taylor's Ductor Dubitantium. Goulburn's Thoughts on Personal Religion.	LECTURES ON PAROCHIAL WORK AND SERMONIZING. LECTURES ON THE BOOK OF COMMON PRAYER. Proctor on the Book of Common Prayer. Wheatley " " " Ancient Liturgies of the Church of England Brett's Liturgies. Cardwell's two Liturgies. Palmer's Origines Liturgicæ. Freeman's Principles of Divine Service. Gunning's Lenten Fast. Cardwell's Conferences. Hooker's Ecclesiastical Polity, Book V. Wilson's Parochialia. "Our Church Music." (Nashotah Library, No. 2650.) Blunt on the Duties of a Parish Priest. Lectures on the Constitution and Canons of the Protestant Episcopal Church.
The members of the Junior Class present, in turn, one sermon a week to the Professor for private criticism.	The members of the Middle Class present, in turn, one sermon a week to the Professor for private criticism.	The members of the Senior Class present, in turn, one sermon a week to the Professor for private criticism.

REGULATIONS.

EVERY person producing to the Faculty satisfactory evidence of his being a Candidate for Holy Orders with full literary qualifications, in any Diocese, according to the Canons of the Protestant Episcopal Church in the United States of America, will be received as a student in the Seminary.

Others may be admitted to the Preparatory Department, who produce satisfactory evidence of religious and moral character, of attachment to the Protestant Episcopal Church, and, in general, of such dispositions and habits as may render them meet and apt to exercise the Holy Ministry.

The Faculty, however, call the attention of all who desire to enter the Preparatory Department to the following principles, regulating it.

A full course, in a good College, is recommended, under all ordinary circumstances, before application is made for admission to the Seminary.

Few can safely dispense with it; and the neglect of it, where it might be had, has often resulted in life-long regret. The course of Theological study is not adapted to the untrained, or the immature: and as modern thought grows bolder, and more refined and subtle in its mingling of truth and error, our Seminaries must make their demands upon the minds of their students more severe and searching; requiring every year more of strength and culture, in those who stand at the door of the "Queen of the Sciences," and laying more of work upon them, after they enter.

It is desirable that all should *at least* have passed, or be prepared to pass, the Canonical Examination for Candidateship for Priest's Orders, before they come to Nashotah.

In some cases, however, it seems expedient to receive those who are not yet prepared for this Examination, and to assist them in their preparation for passing it. It is right to look for more than ordinary strength of judgment, and maturity of character, where the ordinary rule is thus set aside. Applications of this kind should be accompanied by a statement of the circumstances of age or position, which lead the applicant to seek admission without full literary qualifications. The course of study will be arranged for them with special reference to this Examination, as laid down in Canon IV, Title I, § 2. (1). It will therefore embrace "The English Language and Literature, and at least the first principles and general outlines of Logic, Rhetoric, Mental and Moral Philosophy, Physics, and History; and the Latin and Greek

Languages." Young men, wishing to prepare for the Holy Ministry, are invited to correspond with the President. They are requested to read carefully, with their Rectors, Canons II, III, and §§ 1 and 2 of Canon IV, Title I, of the Digest of 1871.

CHAPEL SERVICES.

There is Daily Morning and Evening Prayer, throughout the year. On Sunday morning, the students unite with the congregation of the Parish, within which the Seminary is situated, and of which the President is Rector. The Chapel Services are conducted by the President, who has the pastoral care of the students. assisted by the other members of the Faculty.

The Holy Communion is administered on all Sundays, and other Festivals.

EXAMINATIONS.

The Graduating Class is examined by the Faculty on the Rogation Days. The other classes are examined previous to the close of the annual term.

VACATIONS.

The vacation commences on St. Peter's Day, (June 29th), and continues until the Feast of St. Michael and all Angels, (Sept. 29th). There is also a suspension of recitations from the 23d day of December to the 2d day of January, both inclusive; on Ash-Wednesday, Good Friday, during Easter Week, on Ascension Day, and on the days of thanksgiving or of fasting, which may be appointed by the Ecclesiastical or Civil Authority.

RESOLUTIONS OF THE TRUSTEES.

Resolved, That the Refectory of the House be closed from July 5th to the 21st of September, in each year.

Resolved, That any student, who may desire to remain during the vacation, may be permitted to do so, and may be permitted to occupy his room in the Hall, if, in the opinion of the President and Faculty, it is expedient, and under such regulations as they may impose.

EXPENSES.

The Institution is solely dependent on the alms and offerings of the Church. Each Student arranges with the President his own share of the expenses. It is understood that all who are able shall at least pay their board, from their own private means.

LIBRARY.

The Library is open daily, (Sundays excepted,) for the delivery and consultation of books. In the Reading Room are kept newspapers and periodicals, religious and secular. Occasional pamphlets, sermons, etc., are also received.

The Library numbers about five thousand four hundred volumes, and is very valuable. During the past year donations have been received from various friends, which are thankfully acknowledged. The kind attention of the friends of the Institution is invited to the Library; for, by a little aid from each one, in volumes and in means to purchase, it could easily be enlarged.

The Rev. A. F. Samuels, of St. Louis, an Alumnus, has given, during the year, the valuable Benedictine Edition of St. Augustine, and the Critical Editions of the Greek Testament, of Wetstein and Scholtz.

A very fine copy of the Concilia Philippi Labbei, (edited by Cossart), in 23 volumes folio, has been given by one who asks that his name should not appear.

Our thanks are also due to Gen. G. W. Cass, of Pittsburg, for twenty copies (60 volumes) of Robertson's Church History, for use as a text book: and to Mr. J. H. Shoenberger, of Pittsburg, for a pledge of $150 per annum for five years, for the Library.

One addition, which the year has brought, can scarcely be acknowledged worthily. The family of Bishop Kemper, in accordance with his dying request, have given a large, and most valuable, part of his Library, consisting of 840 volumes, to the Seminary.

As the Missionary Bishop within whose jurisdiction it was planted, as the Bishop of the Diocese, as the President of the Board of Trustees, the Church has always known, in a general way, the interest and the labor which he gave so freely to Nashotah. But only those who have lived here can know to what a degree he became, as it were, an integral part of her life. For months he was an inmate of the Institution, living, by his own desire, under its rules. The personal association, thus begun, grew closer still, when he went to his own residence, on land adjoining the Mission. Here, for twenty-three years, until God took him from us to Himself, he continued to be host, and counsellor, and friend. Some of the relations, in which he stood, to us, are too sacred to be told; but all who knew him will understand what it was, to be brought thus constantly within the reach of an influence so holy.

His body rests in the Cemetery at Nashotah. His books he has also given, to the Seminary which he loved. They are received, in all gratitude and humility; in the hope that they may aid in moulding those who are being trained here to build upon the foundation which he laid, until they shall grow to be, in heart, like him.

LOCATION AND BUILDINGS.

THE Seminary is situated twenty-six miles west from Milwaukee, on the Milwaukee and Saint Paul Railway. The road from the station (the name of which has been changed from "Pine Lake" to "Nashotah,") leads one mile south and one mile west to the Institution. The estate (four hundred and fifty acres, which will in time become valuble, but is now not available for purposes of revenue) is on the east bank and across the outlet of the Upper Nashotah, the first of a chain of Lakes, of which the others are the Lower Nashotah and the Upper and Lower Nemahbin, tributaries, through Bark and Rock Rivers, of the Mississippi.

For quiet beauty and attractiveness of scenery, as well as for healthfulness, this part of Wisconsin is unsurpassed. Its principal features are its lakes, lying in the depressions of a gently undulating country, less level than the prairie regions and sufficiently wooded to give landscapes of variety and interest. From Government Hill,

within easy driving distance of Nashotah, sixteen of these sheets of water may be counted on a bright day. Within six or eight miles of us, in different directions, lie Pewaukee, Nagawicka, Pine, Beaver, North, Okauchee, Silver, Oconomowoc, and LaBelle Lakes. Their beauty attracts large numbers of visitors during the summer season: and we are glad to welcome those of our friends who may favor us with a call, when making the North-Western tour.

The principal edifices of the Seminary are: Bishop White Hall, a large four-story brick structure, containing thirty-two rooms for students.

Shelton Hall, substantially built of stone, in which are the dining-room, the public parlor, the rooms of the Matron, the Tutor and one Professor, and apartments for the guests of the Institution.

The President's House, of stone, is a comfortable residence, and from its location on a high bluff, a prominent feature of the landscape.

The Chapel, of white dressed stone, contains sittings for three hundred persons. The completion of the furniture of the Chancel has been arranged for, and we hope this summer to exchange the old pine benches of the nave for more suitable seats. Besides its relation to the Seminary, it is also the parish church of the neighborhood.

The house occupied by the Professor of Biblical Literature, situated on a bluff overlooking the Lower Nashotah, is the only other building of any value. Two small brick houses, built in an inferior manner many years ago, and not worth the repairs they need, and one or two old frame buildings are among the relics of the early days of Nashotah. They are used for lecture-rooms, and for students when Bishop White Hall is full.

The following buildings are greatly needed, and will be erected as soon as the liberality of the friends of Nashotah supplies the means:

A new Hall for Students.

A fire-proof Hall with Lecture-Rooms on the first floor, and a spacious room above for the exceedingly valuable Library, which now finds a temporary home in Shelton Hall. An admirable plan has been obtained for this building, and the estimated cost of its erection is $12.000.

Three dwelling-houses for the Professors of Systematic Divinity and Eclesiastical History, and for the Tutor.

The Seminary.

UNDER the blessing of Divine Providence, Nashotah has attained its present shape and proportions by such a gradual growth as shows it to have met a want of the times. Established as an Associate Mission (the first realization of this idea in the American Church) for itinerant labor in what was then the "Far West," it became a Theological Seminary—not without the forethought of the founders,—by the evident duty of educating upon the spot those young men whom the missionaries found desirous of devoting themselves to the Holy Ministry, and by the want of such an Institution in the West. As parishes grew out of the missions, and a resident ministry was settled in village after village, the itinerant system of which Nashotah had been the centre, came to its proper end, and "The Mission" (the local name by which the Institution is still known in its immediate neighborhood) remained as a Theological Seminary of constantly increasing importance, and of a General and not merely Diocesan character.

In 1841, the Rev. Messrs. (now the Rev. Drs.) Adams, Breck and Hobart, the founders of the Mission, came to the village of Waukesha, Wisconsin, and began their work. The plan of operations had been arranged while they were students in the General Theological Seminary, New York, under the advice of the then Professor of Ecclesiastical History, the present honored Bishop of Maryland. Their object was, as has been said, mainly itinerant ministrations among the scattered settlers of the new Territory of Wisconsin.

It may be interesting to remember that at that time there were about 1,800 inhabitants in Milwaukee, which is now a city of 70,000; in the township of Waukesha, (or Prairieville, as it was then called) about 450; and in the township of Summit, within which Nashotah is situated, about 350 inhabitants. The rest of the territory of Wisconsin was even more sparsely settled. The population of the county of Dane, for example, in which Madison, the capital of the Territory and of the State is situated, is reported in the census of 1840 as 314; and of Fond du Lac county as 139.

In 1842, after extensive prospecting, for which their itineracy gave them ample opportunities, the clergy named established the Mission permanently upon the Nashotah Lakes, and continued their work from this centre, travelling on foot through the scattered settlements, and preaching the Gospel where they could find a hearing—sometimes in a settler's cabin, sometimes in a schoolhouse, sometimes in the common room of a wayside inn. Their habitation at this time was a "claim shanty"* built of boards, without lath or plaster, the one room of which did duty as residence, study and chapel.

In 1843 the first chapel was erected. It was a small frame building, and would hold about fifty persons. It has been several times enlarged, and after the erection of the present stone chapel was removed from its original site, reduced to its primitive size, and is preserved as a relic of the early days of Nashotah.

For some years subsequent to the location of the Mission, Wisconsin received the largest share of the great tide of Western immigration. The hamlet rapidly became a village, the village grew into the dignity of an incorporated city, and the primeval forests gave way to the grain fields of the farmer. Resident pastors were needed where the itinerant missionary could give only occasional services. A few clergy came from the East, but their number was unequal to the need, and there was an increasing demand for missionary services in regions beyond the reach of the residents at Nashotah. Under the

*The term denotes the rough structure erected upon Government land by the first settler, to establish the right of pre-emption.

direction of Bishop KEMPER, who identified himself with the Mission at an early day, by fixing his residence here, and whose remains now sleep in Nashotah's consecrated cemetery, the clergy began to receive young men as students for Holy Orders. This was in 1844. It was the natural development of the work.

In 1845, the graduate who heads the list of our alumni, the Rev. GUSTAF UNONIUS, a Swede, and a graduate of the University of Upsala, was ordained for a settlement of Scandinavians in the immediate vicinity of Nashotah.

In 1850, under Providence, the work had developed to another point. This mixed labor of itinerating and teaching had continued five years. Twelve had been ordained, and permanent parishes, under their care or that of others, surrounded Nashotah. Measurably the country settled was evangelized. The frontier had advanced far to the west of Nashotah. The Rev. Dr. BRECK, anticipating its further advance, resigned his position here, and removed to Minnesota, then beginnning to attract the notice of emigrants. The Rev. Dr. HOBART had returned to the East, and the Rev. Dr. ADAMS was left alone at Nashotah. The "Mission" had fulfilled its purpose; but the other work of ministerial education had grown up meanwhile in a providential way. The Rev. Dr. ADAMS had this work on his hands—ten Candidates for Orders, and four Preparatory Students being under his care.

The future of Nashotah was thus clearly indicated. It had grown to be a THEOLOGICAL SEMINARY. Teaching was to be hereafter the main work. With this aim the Rev. A. D. COLE, A. M., (D. D.,)* a classmate of the founders, in the General Theological Seminary, was called to be the Head of the Mission, and accepted the responsibility.

In 1852 the Faculty was increased by the addition of the Rev. E. STEELE PEAKE, B.D., and Mr. LEWIS A. KEMPER, A.M., B.D., of the class of that year, as Tutors. Mr. PEAKE subsequently went to Minnesota, and is now in California, and the Rev. Dr. KEMPER still remains with us as Professor of Biblical Literature, Exegesis and Hebrew.

*The parenthesis here, and elsewhere, denotes that the degree was received subsequently.

In 1854, the Rev. JAMES DEKOVEN, A.M. (D.D.,) became a Tutor at Nashotah, and so remained until called to be the Warden of Racine College. The next year, the Rev. J. S. B. HODGES, A.M., (D.D.,) now Rector of St. Paul's Church, Baltimore, identified himself with us as a Teacher, and remained two years.

In 1860, the Rev. HUGH MILLER THOMPSON, (D.D.,) of the class of 1852, now Rector of Christ Church, New York, became Professor of Ecclesiastical History, and held this Chair until the close of the session of 1871, when he was succeeded by the Rev. JOHN H. EGAR, A.M., B.D., of the class of 1856, late Rector of St. Peter's Church, Pittsburg, Pa.

The Rev. G. G. CARTER, A.M., became Head of the Preparatory Department in 1868.

Of the students we have graduated ONE HUNDRED AND TWENTY-FOUR, who have completed the prescribed course, and received on examination the degree of Bachelor in Divinity. We have also educated more than fifty who have been ordained before completing the course, and who therefore do not appear upon our list of graduates. Nashotah has thus been instrumental in adding ONE HUNDRED AND EIGHTY at least, to the Ministry. They are at work in nearly every Diocese in the land. They are found North and South, on the Atlantic and on the Pacific; and, we are thankful to say, are as a body marked, on the testimony of bishops, clergy and laity, by devotedness, zeal, loyalty and efficiency.

RESOURCES AND NEEDS.

THE Revenues with which Nashotah has accomplished its work for thirty years have been the free-will offerings of *Christian men, women and children.* The cost of land and buildings, the salaries of Professors and Tutors, the board and necessary incidental expenses of the students, have been met from this source which has not failed, and which we believe, under the blessing of God, will not fail. Those who read this page will permit our appeal to them for a continuance of past help, and for the privilege of enrolling among our benefactors some whose attention has not heretofore been directed toward our work. Contributions for the various objects of expense, whether for Daily Bread, for Additional Buildings, for Endowments, or for the Increase of the Library, may be sent directly to the Rev. A. D. COLE, D.D., Nashotah, Wisconsin.

Since the days when MARTIN LUTHER sang carols around the streets of Eisenach for his living, it has been well-known that students for the Ministry are not, as a class, rich in this world's goods. Many of them make great efforts and endure severe privations to attain a suitable education, and the duty of helping them is cheerfully recognized by the Church at large. Nashotah is the Church's almoner to apply the means entrusted her, to support the young men committed to her care, and to give them a real Theological Education. Each student makes a private arrangement with the President, based on his ability to pay more or less of his share in the general expenses; but none are rejected because of pecuniary inability, if they display

qualities which, in the judgment of the authorities, fit them to prepare for the Holy Ministry. The wants of Nashotah in this respect, are the same as in years past.

The BUILDINGS which are needed, have been spoken of on page 19. The want of them is immediate and imperative.

ADEQUATE ENDOWMENTS are essential to the permanence of Nashotah. Until we receive them, our future must be more or less precarious; and we respectfully submit that the interest of the Church in Nashotah, viewed simply as an investment already made, is too great not to call for that wise outlay which will preserve it to the Church's use. The accumulations of thirty years in land, buildings, library, professors, and experience, could not be regained in a generation were the work to be suspended for a single year; while at best, so long as the Professors' salaries, expense of building, repairs, etc., are a charge upon the annual offerings, the extension of our advantages to a larger body of students is prevented to precisely that extent. One Professorship only is endowed as yet, though a beginning has been made upon a second. When we remember that a single gift of *a million dollars* was made recently to a denominational Theological seminary, we are emboldened to ask if there are not rich men in the Church, sufficiently interested in Nashotah to endow with $25,000 each the Professorships of Systematic Divinity, Biblical Learning, and Ecclesiastical History. A comparison of the meagre means of our Theological seminaries with the ample funds of those of the denominations is scarcely creditable to the Church.

The one Professorship noticed above as already endowed, is that of the Peter Hubbell Professor of Pastoral Theology. It is the memorial of a good man lately deceased, who while he lived was a firm friend of Nashotah. Part of the sum was a bequest, and the remainder was added by his widow to complete the memorial. The pledge of the whole amount was placed upon the altar of Nashotah Chapel at the offertory on Trinity Sunday last. Our gratitude to God, and to the surviving donor is hereby publicly expressed, and the memory of the departed will be held in lasting remembrance.

The complete Endowment of Nashotah requires, in addition

to the Four Professorships, a fund for buildings, repairs, additions to the Library and other necessary expenses. It is always to be remembered that *a Theological Seminary has no profits from tuition*, as a successful College has, and consequently no accumulations out of which to provide these disbursements. This fund should be from $50,000 to $100,000.

There is needed also an Endowment for the Head of the Preparatory Department—a part of our work which experience shows it to be impossible to give up. The course in this department is special in its character, and intended for a class of men whose thoughts are turned towards the Holy Ministry at an age when it would be unadvisable to send them to a college organized and appointed for the instruction of younger persons. The responsible position of Head of this department should be in the hands of a first-class man, and the endowment should be equal to a Professorship, $25,000.

In this connexion, another feature needs to be provided for. Assistant Teachers are required for the Preparatory Students, and with the employment of some of our best graduates in this way, there may be combined most advantageously a *post graduate course*, devoted to special departments of profounder study in Theology. To accomplish this result we desire to create *Fellowships*, open to the more talented graduates, after their ordination, to be held from one to three years,—the incumbents employing their time, as the Fellows of the English Universities, in both teaching and study. There should be at least *three* of these fellowships. An endowment of $5,000 each would yield a sufficient income (board being provided as a consideration for teaching,) for the necessary wants of an unmarried man of studious habits. The effect of such a provision in raising the standard of Theological Learning is evident at once, and is an additional recommendation to the liberality of the Church.

For the supply of all these wants we must appeal to those to whom God has given the means and the heart to devise liberal things. A Theological Seminary differs from a college or University, not only in accumulating no profits by tuition fees, etc., but also in that its graduates remain, as a class, poor men. The Ministry, as a rule, are underpaid. The College or Univer-

sity educates those who inherit wealth, or attain it by success in business, or in the lucrative professions, and receives the grateful return of liberal donations from those who are able, as well as willing, to honor their *Alma Mater*. The ability so to do is wanting in the graduate of a Theological Seminary, and the interest of the layman is apt to be less strongly engaged, because it is not an institution of which he, as a layman, has ever been a member. We commend this consideration to the thoughtful Churchmen who may read this appeal, and beg that it may be allowed its due weight with them in their disposal of the wealth of which they count themselves the Lord's stewards.

By thirty years of honest and successful work, Nashotah has fairly earned the confidence of the Church, and the right to an endowment which will give her stability in the future. That its finances have been judiciously and economically managed, is proved by its efficient existence for so long a time. We offer the fidelity of the past as a guarantee of fidelity in the future, and claim, in reliance upon Divine grace and Providence, the opportunity to fulfil our Lord's rule, "He that is faithful in that which is least, is faithful also in much."

1854.

The Rev. L. D. Brainerd, B.D.....Monroe, Wis.
" Edward Denniston, B.D.....Talbotton, Ga.
" Charles C. Edmunds, B.D.....Ellenville, N.Y.
" P. Browne Morrison, B.D.....Vermillion, Dakotah.
" H. C. Shaw, B.D.....Columbus, Neb.

1855.

The Rev. Samuel J. Hayward, B.D. *Died May 11, 1856.*
" Eugene C. Pattison, B.D.....Bethel, Conn.
" A. Burton Peabody, B.D.....Star Prairie, Wis.

1856.

The Rev. Elias B. Birdsall, B.D.....Stockton, Cal.
" John H. Egar, B.D.....Professor, Nashotah Theological Seminary.
" Luther Gregory, B.D. *Died in August, 1862.*
" Henry Martyn Thompson, B.D.....Menasha, Wis.

1857.

The Rev. William D. Christian, B.D.....Yazoo City, Miss.
" Stephen Greene Hayward, B.D. *Died in 1859.*
" Stephen C. Roberts, B.D.....Norfolk, Va.

1858.

The Rev. S. Smith Etheridge, B.D. *Died Feb. 18, 1864.*
" John G. Gasman, B.D.....Omaha, Neb.
" George Gardiner Hepburn, B.D.....Ilion, N.Y.
" T. I. Holcomb, B.D.....Rock Island, Ill.
" Louis Y. Jessup, B.D.....New Iberia, La.
" DeLancey G. Rice, B.D.....Providence, R. I.
" T. E. Pattison, B.D.....Syracuse, N.Y.
" Thomas Smith, B.D.....Syracuse, N.Y.
" William H. Stoy, B.D.....Deer Lodge, Montana.
" P. S. Townsend, B.D. *Died in 1859.*

1859.

The Rev. N. Rue High, B.D.....Toledo, O.
" Theophilus M. Reilly, B.D.....Haddonfield, N. J.
" Edward Seymour, B.D.....Houghton, Mich.
" George Stewart, B.D.....Sauk Centre, Minn.
" M. Leander Weller, B.D. *Died in 1863.*

1860.

The Rev. Ammi M. Lewis, B.D.....Detroit, Mich.
" A. Scott Nicholson, B.D.....Vancouver, W.T.

1861.

The Rev. Heman B. Burgess, B.D.....Milwaukee, Wis.
" Ambrose W. Clarke, B.D. *Died Oct. 30, 1871.*
" William Dafter, B.D.....Fond du Lac, Wis.
" J. LeGrand Finney, B.D. *Died in 1863.*
" Albert C. Lewis, B.D.....Elk Rapids, Mich.
" William H. Phillips, B.D.....Ellicott City, Md.
" William M. Reilly, B.D.....Haddonfield, N.J.
" William S. Rowe, B.D.....Clermont, N.Y.
" Louis P. Tschiffely, B.D.....Louisville, Ky.
" Albert E. Wells, B.D.....Mound City, Ill.

1862.

The Rev. Robert Waller Blow, B.D.....Green Bay, Wis.
" Densmore D. Chapin, B.D.....San Francisco, Cal.
" Mosely Morris, B.D.....Grand Rapids, Mich.
" Simeon Palmer, B.D. *Died in 1864.*
" John Thomas Pearce, B.D.....Oxford, Conn.
" Lyman Phelps, B.D.....Mineral Point, Wis.
" William P. TenBroeck, B.D.....LaCrosse, Wis.
" James Junius Vaulx, B.D.....Memphis, Tenn.
" Joseph Wood, Jr., B.D.....Janesville, Wis.

1863.

The Rev. George Norman James, B.D.....Cleveland, Tenn.
" Elias Weil, B.D.....Delaware City, Del.

1864.

The Rev. Joseph R. Anderson, B.D.....Pontiac, Mich.
" William Charles, B.D.....Springfield, Mo.
" Sidney Corbett, D.D.....Quincy, Ill.
" Charles W. Kelley, B.D.....Boston, Mass.
" Richard F. Sweet, B.D.....Chicago, Ill.

1865.

The Rev. Thomas Loyd Bellam, B.D.....Pittsburg, Pa.
" James Alexander Brown, B.D.....Camden, N.Y.
" Henry Hobart DeGarmo, B.D. *Died Aug. 11, 1871.*
" Stephen Wakeman Frisbie, B.D.....Union City, Mich.
" John Langley Green Fryer, B.D. *Died Sept. 21, 1865.*
" Otho Hudleston Fryer, B.D. *Died Nov. 16, 1866.*
" George Gibson, B.D.....Jerseyville, Ill.
" Charles Joseph Hendley, B.D.....Fayette, Mo.
" William Cox Pope, B.D.....Saint Paul, Minn.
" John Thomas Protheroe, B.D.....Oil City, Pa.
" William Wallace Rafter, B.D.....Alpena, Mich.
" George Vernor, B.D.....Fond du Lac, Wis.
" George Armstrong Whitney, B.D.....Jonesville, Mich.

1866.

The Rev. John Bennett, B.D.....Sussex, Wis.
" George Burton, B.D.....Portland, Oregon.
" Robert G. Hinsdale, B.D.....Professor, Racine College, Racine, Wis.
" George Charles Rafter, B.D.....Johnston, Pa.
" Albert Whitcomb Snyder, B.D.....New York City.
" Colin Campbell Tate, B.D.....Columbus, O.
" William Edward Wright, B.D.....Berlin, Wis.

1867.

The Rev. Charles Rollin Brainard, B.D.....Middleboro, Mass.
" Benjamin Franklin Fleetwood, B.D.....Adrian, Mich.
" Edmund C. Laughlin, B.D.....Vicksburg, Miss.
" Charles W. Leffingwell, B.D.....Knoxville, Ill.
" Thomas Dorsey Pitts, B.D.....Steubenville, O.

1868.

The Rev. Chester F. Adams, B.D.....Dresden, O.
" William B. Bolmer, B.D.....Oldtown, Maine.
" Alexander F. Samuels, B.D.....Saint Louis, Mo.
" H. H. TenBroeck, B.D.....Buttes des Morts, Wis.
" George Wallace, B.D.....Janesville, Wis.

1869.

The Rev. Thomas Bell, B.D.....Corry, Pa.
" Albert Augustus Fiske, B.D.....Oconomowoc, Wis.
" John Loyd Taylor, B.D.....Detroit, Mich.
" Charles Thorpe, B.D.....Prescott, Wis.
" Jesse Thomas Webster, B.D.....Hudson, Mich.
" Sidney Herbert Woodford, B.D.....Mount Clemens, Mich.

1870.

The Rev. John Blyman, B.D.....Oshkosh, Wis.
" Edward Kenney, B.D.....Havana, Cuba.
" Arthur Piper, B.D.....Racine College, Racine, Wis.
" John G. Smith, B.D.....Knoxville, Ill.
" Henry H. VanDeusen, B.D.....Golden, Colorado.

1871.

The Rev. Robert Waddington Grange, B.D.....Jackson, Mich
" Horace Graham Hinsdale, B.D *Died Oct. 29, 1871.*
" Samuel D. M'Connell, B.D.....Waterford, Pa.
" William Edward Toll, B.D.....Chicago, Ill.
" Robert Benjamin Wolseley, B.D.....Waupun, Wis.
" Samuel Johnson Yundt, B.D.....Indianapolis, Ind.

Total—124.

Works by the Professors

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A few words on the principles involved in the Ritualistic Question. pp. 35. Out of print.

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